



The  
**Sabbath**  
**RECORDER**

*Inside:*

Conference  
forms!

Up, up, and  
ASHAWAY!

May 2011

*News for and about Seventh Day Baptists*

*A closer  
look  
at the*



**Sabbath**

*IN:*

- the Hospital
- the Military
- the Workplace



## Who are Seventh Day Baptists?

If you've never read *The Sabbath Recorder* before, you might be wondering who Seventh Day Baptists are. Like other Baptists, we believe in:

- salvation by grace through faith in Christ Jesus.
- the Bible as the inspired word of God. The Bible is our authority for our faith and daily conduct.
- baptism of believers, by immersion, witnessing to our acceptance of Christ as Savior and Lord.
- freedom of thought under the guidance of the Holy Spirit.
- the congregational form of church government. Every church member has the right to participate in the decision-making process of the church.

### The seventh day

God commanded that the seventh day (Saturday) be kept holy. Jesus agreed by keeping it as a day of worship. We observe the seventh day of the week (Saturday) as God's Holy Day as an act of loving obedience—not as a means of salvation. Salvation is the free gift of God through Jesus our Lord. It is the joy of the Sabbath that makes SDBs a people with a difference.

For more information, write: The Seventh Day Baptist Center, 3120 Kennedy Road, PO Box 1678, Janesville, WI 53547-1678. Phone (608) 752-5055; FAX (608) 752-7711; E-mail: sdbgen@seventhdaybaptist.org and the SDB Web site: www.seventhdaybaptist.org

## Missionary Society Opening

The Board of Managers is accepting resumés for the position of Executive Director of the Missionary Society. If you are interested in applying, send your resumé to Seventh Day Baptist Missionary Society, 19 Hillside Ave, Ashaway RI 02804.

The Lost Creek, West Virginia, SDB Church is sad to announce the retirement of Pastor Perry Cain. Perry and Linda will head south to relocate in Florida in July.

Please pray for the pastoral search committee as they begin the process of calling a new pastor (or possibly an interim pastor).

## 2011 General Conference

*Registration forms in this issue*

**July 31 – August 6**

Hope College, Holland, Mich.

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tnagle720@yahoo.com

### Exhibits:

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Planes: into Grand Rapids (GRR)

Trains: into Holland (HOM)

**Give to those who gave so much.**

**Yes, it's still going!  
See the "Retired"  
Pastor Profile on page 13**

**PROP**



## Pastors Retirement Offering Project

Contributions are needed for continuing support of SDB retired pastors and denominational workers, and surviving spouses of pastors.

PO Box 1678, Janesville WI 53547



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# When I needed you, you were there

*by Pastor Ken Burdick  
Auburn, Wash.*



Those who honor God respect His Sabbath by not working on it.

But on several occasions Jesus taught that the need for a certain kind of action could override the requirements of the Sabbath. How do we apply that teaching to our Sabbathkeeping today?

Our understanding of such spiritual truths must be based on God's Word, not the conclusions we might attempt to draw from our experiences. Nonetheless, the Christian life is all about truth experienced, not just truth known. What we experience personally can bring home to us the depth and majesty and reliability of those truths we find in God's Word. My own recent experiences have done that for me.

## The pain begins

On December 23, I had outpatient laser surgery on several kidney stones that were too large to pass. After returning home, I started suffering pain that lasted all night, and I went to the emergency room the next morning.

Following a few more unpleasant experiences, I recovered completely. My next issue was breaking a tooth. While not painful, it will require an expensive implant.

Then at 2:00 a.m. on January 27, I developed stomach pain that lasted all morning and all day. At 8:00

that evening I went to the emergency room again, and was eventually transferred to another hospital the next day. I underwent immediate arthroscopic surgery, because three-quarters of my stomach had pushed up into my chest (extreme hiatus hernia).

I know that I have not suffered more, or longer, than many other people who have medical issues. But these recent challenges put me face-to-face with periods of suffering.

## Forget not His benefits

Looking back, two Scripture passages are especially meaningful to me. The first is Psalm 103:1-5.

After my problems, why would I be drawn to verses that seem to promise only good things from God? Well, the passage doesn't promise only good things from God. It reminds us to praise God and not forget all His benefits.

So, considering what I went

through before that second surgery, do I call 32 hours of pain and vomiting a benefit? No, but it's in the midst of such things that we experience God's benefits and know His love and compassion, when we have sought His help.

David's life was filled with hardship, suffering and loss, yet he felt crowned with God's love and compassion for what God had done for him in the midst of such experiences. As for me, I don't know why I had to go through the suffering I did. But instead of complaining to God, I'm overwhelmed by how much He helped me within and through that suffering.

So my words to God are not, "Why?" or, "How could You let this happen?" Instead, I say to Him, very gratefully, "When I needed You, You were there. Thank you, Lord!"

## What would Jesus do?

The second Scripture passage that

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has been meaningful in looking back on my experiences is Matthew 12:9b-12—

“He went into their synagogue, and a man with a shriveled hand was there. Looking for a reason to accuse Jesus, they asked him, ‘Is it lawful to heal on the Sabbath?’ He said to them, ‘If any of you has a sheep and it falls into a pit on the Sabbath, will you not take hold of it and lift it out? How much more valuable is a man than a sheep! Therefore it is lawful to do good on the Sabbath.’”<sup>1</sup>

The traditions of the Pharisees allowed medical treatments on the Sabbath only to save a life. (Midwifery was also allowed.) This man’s affliction was not life-threatening, but the Pharisees rightly guessed Jesus would heal him, and they were looking to accuse Jesus of breaking the Sabbath.

### How much more valuable?

The rabbis also taught that it was permissible to help an animal, if it fell into a pit on the Sabbath. Even if the animal’s life was not in immediate danger, work could be done on the Sabbath to pull the animal out.

Jesus shows them how wrong they are in wanting to withhold—from a fellow human being—the same relief from suffering that all of them would give to an animal. For, “How much more valuable is a man than a sheep!” “Therefore,” says Jesus, “it is lawful to do good on the Sabbath.”

### More than just “doing good”

This is a principle that can guide us in our own Sabbathkeeping today, but we must understand it as Jesus meant it, in this context. He is not redefining the purpose of the Sabbath and replacing God’s day for rest and worship with a day simply for doing good. It’s just that doing good is “lawful” (permitted) on the

Sabbath, when the need for it conflicts with the requirements of the Sabbath.

We should also not define “doing good” however we please, but base our understanding on the two examples: relieving the suffering of an animal by pulling it out of a pit, and relieving the suffering of a human being by healing his shriveled hand.

Strictly speaking, Jesus is referring only to the latter in stating the principle, though relieving animal suffering may also be included in

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applied unmercifully by  
not meeting a basic  
human need.*”

what Jesus means by doing good, since his “lesser to greater” argument suggests that.

### There is relief

Neither the man nor the animal is in pain, but they are suffering from a condition that is debilitating and distressing, and from which both are relieved. With a single exception (Matt. 12:1-8) all the other instances of Jesus breaking Pharisaic rules for the Sabbath involve this same kind of thing: relief of an animal’s thirst and a woman’s suffering from a disease that had bent her over for 18 years (Luke 13:15-16); pulling a “son or an ox” out of a well and relieving the suffering of a man with dropsy

(Luke 14:2-5); curing the condition of a man who couldn’t walk (John 5:8-9), a man who couldn’t see (John 9:6-7), a man possessed by a demon (John 4:33-35), and a woman with a fever (John 4:38-39).

From these we must gain our understanding of what Jesus meant by doing good.

### Did he break the Law?

In no case did Jesus break any commands of God’s Law by what he did on the Sabbath. Because he healed by miracles, not medical treatments, he didn’t even break Pharisaic rules. In principle, however, Jesus rejected the Pharisaic exception for Sabbath healing as too narrow, replacing it with the principle that it is lawful to do good on the Sabbath—including relief of suffering on a broader scale.

We must apply this same principle to our own rules and traditions for behavior on the Sabbath, noting that it applies to doing good in situations in which there is a certain immediacy. The man with the withered hand is standing right in front of Jesus, and it is within Jesus’ power to help him. Jesus does not then go out looking for others to heal, however good such acts might be. When the need is immediate, Jesus rejects the idea that the Sabbath should delay the doing of good. (See Luke 13:10-16 and 14:5.)

### There is mercy

Jesus gives a second principle to guide Sabbathkeeping when he quotes Hosea 6:6 (“I desire mercy, not sacrifice”) in Matthew 12:7. His disciples are accused of breaking Pharisaic rules, apparently about harvesting on the Sabbath. It is not God’s intention that Sabbath (or any other) requirements of the Law be applied unmercifully by not meet-

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ing a basic human need like hunger (the reason why the disciples picked grain).

David was not condemned in Scripture for satisfying hunger with the consecrated bread, lawful only for the priests to eat. That demonstrates this principle.<sup>2</sup> Mark's account adds Jesus' statement, "The Sabbath was made for man, not man for the Sabbath" (Mark 2:27). So meeting hunger and other human needs ("for man") takes precedence over the Sabbath when mercy must prevail.

### What about my job?

How do these principles apply to those whose career itself involves extending mercy or relieving suffering? Rather than setting the Sabbath aside

and replacing rest and worship with even merciful work on every Sabbath, they should have others take their shifts as often as possible. But when hospital staff works on the Sabbath in any capacity enabling a hospital to function and relieve human suffering,<sup>3</sup> is that not doing what Jesus said was lawful?

In my own case, I was still in surgery as the sun set and the Sabbath began on January 28. I was helped by many nurses, technicians and doctors that next day. I was the recipient of what Jesus meant when he said, "It is lawful to do good on the Sabbath."

I think I can speak for all hospital patients and say to all hospital workers, with gratitude in my heart: When I needed you, you were there! **SR**

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<sup>1</sup> All Scripture references are New International Version

<sup>2</sup> The correspondence of v. 3 and v. 7 fits the "ABCCBA" structure of the argument in Matt. 12:2-8. **A** (v.2) Jesus accused. **B** (vv.3-4) Hunger vs. unlawful. **C** (vv.5-6) Temple service takes precedence; **C** (v.6) Jesus as one greater than the Temple takes precedence. **B** (v.7) Mercy, not sacrifice. **A** (v.8) Jesus justified as Lord of the Sabbath.

<sup>3</sup> The principle of "immediacy" of the need still pertains, though it is at the community level in today's world. Suffering people don't show up in front of you at church. They go to hospitals.



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# A journey in Sabbathkeeping

## Can this really work in a military family?

by Grace Camenga Crouch  
Fort Sill, Okla.

When Rick and I got married, we thought that meshing our lives together would be simple. We both came from good, Christian homes where Sabbath observance was not only the norm, but was a part of each of our family's heritage. There was no question about keeping Sabbath.

That is, until we found that his

family's idea of Sabbathkeeping was different from my family's. One family watched the game after church while the other never turned on the TV during that 24-hour period. One family was quite comfortable going out to eat for lunch on the Sabbath. The other one had mixed feelings about participating in any service-oriented activities.

The list could go on. I'm sure that many couples can relate to these issues along with other adjustments that young marrieds face.

Eventually we figured out where we stood on these issues when it came to the raising of our own family. Some areas were easier to find an answer to than others. Searching the Scriptures and having hearts that



***On warm, sunny Sabbaths we often take the family hiking in the Wichita Mountains. We love how God reveals Himself through His creation.***

sought after God's desires made it much easier to find common ground.

Spending the majority of each Sabbath with our church family made the practice of Sabbathkeeping easier. Many Sabbaths ended with us still enjoying the fellowship of our local congregation.

Those wonderful Sabbath days made it easier to keep the kids busy with "godly" activities, while we enjoyed time with our friends. Sabbathkeeping is a true delight for us when spent this way.

Our home church in Carraway, Florida, truly made Sabbathkeeping enjoyable. As a small congregation, we are a close-knit group. Although we don't live close enough to attend regularly anymore, we have fond memories of many Sabbath days in fellowship there. The kids loved spending time together as much as the adults. It's always a sad thing to see the Sabbath coming to a close after enjoying the day with our brothers and sisters in Carraway.

After nearly 12 years of marriage

and feeling quite confident that we were "in the groove" in regards to Sabbathkeeping, life happened. Rick joined the Army. Many changes came along with his enlistment, and one eventual challenge of military living was figuring out how to keep Sabbath again.

When Rick left for basic training, I quickly grew to appreciate the single moms out there who are raising children on their own. Rick was suddenly gone and could call me once a week if we were lucky. The burden of day-to-day living was exhausting, and I found that I craved Sabbath day more than I ever had before. I needed that rest desperately.

After six very long months of training, we were blessed to be stationed at Fort Lewis in Washington state for Rick's first duty station. The Seattle Area SDB Church is a 35-minute drive from the main gate to the church parking lot.

We were welcomed with loving, open arms. It was a great time for

resting in God and acclimating to the military way of life. I don't know why, but there were very few Sabbaths that Rick was on duty. I believe that God provided that time of rest and renewal for our family.

After two years in Washington, Rick went to Fort Benning, Georgia, for Officer Candidate School. I took the boys back to Florida for the 12 weeks of Rick's schooling. It was nice to be "home" for awhile, enjoying our time of worship with different SDB congregations as we traveled the state to visit friends.

I became aware of yet another part of military life during that time: Truly feeling settled in any particular place is a rare thing. Our time of participation in any local congregation will be short-lived. Our children won't really know what it is like to "grow up" in the same congregation. Because of this, we feel a greater sense of responsibility to create a worshipful home environment on Sabbath days than we did before.

We knew that we would be head-

ing to Fort Sill, Oklahoma, when we left Fort Lewis. Rick and I spent a lot of time looking at maps and discussing possible ways to make sure that our family stayed in fellowship with other Sabbathkeepers. (The closest SDB church is about three hours from our home.) After much prayer and research, we found a small Messianic home fellowship that we now meet with every Sabbath.

While we enjoy this group tremendously, the struggle over keeping Sabbath has once again reared its ugly head. Because our group meets at 4:00 in the afternoon, we have been hard-pressed to come up with how to fill the Sabbath day in a way that God intended it.

It has been a little over a year since we moved here and we are still striving for balance in this area. Things that were once non-issues in regards to Sabbathkeeping have become issues. Just what is appropriate? How do you fill the hours between breakfast and 4:00? How many VeggieTales videos can a 4-year-old watch before we all go mad?

On warm, sunny Sabbaths we often take the family hiking in the Wichita Mountains. We love how God reveals Himself through His creation. Rick and I make a point of studying together each week, and that's become a treasure to me. It's not something we have always done, but the need to fill the Sabbath void has sent us searching together.

We play games as a family and I secretly wish for that always-elusive Sabbath nap. We are finding a new balance for our family and finding a way to make the Sabbath a delight again.

Sabbathkeeping, like following any of God's commands, is a matter of obedience. While that sounds cut and dry, I know that it isn't. If it were such an easy thing, then there



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wouldn't be a plethora of books on Sabbathkeeping that we have today.

Even in the days that Jesus walked the Earth, there was great debate about what really constitutes Sabbathkeeping. What one family deems acceptable for a Sabbath activity, another family finds disobedient or possibly offensive. That's why we strive to find our direction for acceptable Sabbath observance from God's Word.

When I was asked to share about Sabbathkeeping in the military, I didn't think there was much to share. After all, you either consciously choose to obey the command to keep the Sabbath holy or you don't. I think the real difference between "civilian

Sabbathkeeping" and "military Sabbathkeeping" is that we no longer have control over where we live or when Rick works. Choosing to be active in fellowship on the Sabbath and making our home a place of worship can be a bit trickier.

The fact of the matter is that Rick and I determined early on in our marriage to be keepers of the Sabbath and not just "people who go to church" on Sabbath. God already set the day apart and made it holy. It is our job to guard and keep it.

It was made to be a delight for us, not a burden.

There are times when Rick is on duty on Sabbath. As I write this, he is deployed. I know that keeping the Sabbath is a bigger hurdle to jump for him than it is for me at this point. We remember that his job is really an act of service for our family, our country and other countries. While there is work involved, his service is a blessing to others.

As with the other commands of God, Rick strives to be obedient to the best of his ability. He finds time for Bible study and has found websites with great commentaries that encourage and stretch him.

He calls home and wishes us a Good Sabbath. He prays for his family and encourages us in our walk. He shares what he is studying with me and vice versa. While he manages to call home regularly, his Sabbath phone call is one more "delight" we look forward to right now.

There are many ways that military life has challenged our family's spiritual walk in the last four years. Guarding the gift of Sabbath has become more important than it was before.

We do not take that time of rest and renewal lightly, and we look forward to having Rick home to enjoy it with us again in a few months. **SR**



# Supporting religious freedom in the workplace

## *Can employees be accommodated for Sabbath observance?*

by J. Brent Walker  
 Executive Director  
 Baptist Joint Committee  
 for Religious Liberty

Seventh Day Baptists and the Baptist Joint Committee for Religious Liberty (BJC) have partnered for nearly 50 years to ensure religious liberty for all people. Since 1963, when your Conference joined seven other groups—including Southern, Northern and National Baptists—SDBs have played a vital role in the BJC’s efforts.

As a religious minority, Seventh Day Baptists are keenly aware of the importance of maintaining religious freedom for all and the need to work in cooperation with others. Today, the Baptist Joint Committee is composed of 15 Baptist groups working together at the intersection of church and state.

### The situation

The BJC’s efforts for religious freedom in the workplace have been of particular interest and value for Seventh Day Baptists. Most people of faith recognize how conflicts and difficult legal questions may arise in the workplace.

What if an employee’s religious beliefs and practices conflict with the employer’s business operations? Do employers have an obligation to give employees time off from work to observe the Sabbath?

Must an employer make an exception to its dress code for an employee whose religion requires a particular kind of clothing? For many religious minorities, these are regular concerns.

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*It is all too easy for employers to make workers compromise their religion in order to maintain their employment.*

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Regrettably, it is all too easy for employers in the United States to make workers compromise their religion in order to maintain their employment. Federal law prevents most employers from hiring or firing employees simply because they believe in a particular faith. But—thanks to the way the courts have interpreted our nation’s civil rights laws—religion is often not treated fairly when it comes to the right of employees to have their religious needs accommodated in the workplace.

### The proposed bill

The BJC believes that it is critically important to address these questions in a way consistent with the religious liberty values inherent in the First Amendment to the U.S. Constitution. For that reason, the Baptist Joint Committee supports the proposed **Workplace Religious Freedom Act** (WRFA), a bill designed to increase protections for persons of faith in the workplace.

While WRFA would not make matters of faith trump workplace considerations, it would go a long way toward guaranteeing that religious employees are not penalized or marginalized for requesting religiously motivated (or mandated) clothing, grooming or scheduling accommodations.

WRFA has been pending in Congress in one form or another for years. The current version supported by both Republican and Democratic members of Congress—as well as an interfaith coalition that includes the Baptist Joint Committee—would strengthen workplace protections for employees who request religious accommodations. This would mean, for example, that an employer would have to give good faith consideration to an employee’s request not to work on his or her Sabbath, and could only refuse to do so if granting the employee’s request would present an “undue hardship” for the employer’s business.

As noted earlier, federal laws exist that protect persons of faith in the workplace. In 1972, Congress amended Title VII of the Civil Rights Act of 1964 to expressly ban religious discrimination in employment. It defined religious discrimination as including the failure to “reasonably accommodate an employee’s religious observance unless such accommodation would impose an undue hardship on the employer’s business.”

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### What is “undue hardship”?

WRFA is necessary because the current interpretation of Title VII makes it far too easy for employers to simply brush aside employees’ requests for an accommodation of their religious practice. Congress did not define or offer examples of what constitutes an “undue hardship”; therefore, that job was left to the courts.

Unfortunately, the U.S. Supreme Court’s 1977 ruling in *Trans World Airlines v. Hardison* gutted this key religious liberty protection. The Court ruled that anything more than

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***Forcing employees to choose between piety and a paycheck is unacceptable.***

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a minimal economic cost to an employer constitutes an “undue hardship” within the meaning of Title VII. In other words, if granting the worker’s request for a religious accommodation leads to even a small burden or expense, it will often relieve the employer of the duty to accommodate the employee.

As a result, many employers today believe they can comply with the law while offering few, if any, accommodations to their religious employees. With the deck seemingly stacked against them, some employees do not even bother to request religious accommodation or, if they do and are denied, to seek legal remedies in the courts. Current law can result in forcing employees to choose between compromising their beliefs or risking their jobs.

WRFA would amend Title VII to

restore Congress’s original intent of providing meaningful protection for persons of faith in the workplace. It defines an undue hardship as one that requires “significant difficulty or expense.” That would put some teeth into the requirement that employers reasonably accommodate an employee’s religious observances.

### Final answer?

If the Workplace Religious Freedom Act becomes law, it would not end all conflicts between the religious practices of employees and the job requirements of their employers. Nor would it require that an employer be forced to grant every request for accommodation, which would result in a scenario where the employee always prevails. WRFA would merely shift the dynamics away from a situation where the employer almost always wins, to one where the employer must engage in a good faith consideration of the employee’s request for an accommodation.

And, far from a one-size-fits-all solution, criteria for determining the standard include the identifiable cost of the accommodation and the size and financial resources of the employer. WRFA’s incentive for employers to remove unnecessary burdens on religious employees would be a significant step forward in protecting religious exercise in the workplace—interests easily ignored under current law.

### Targeted or comprehensive?

Ideally, the Workplace Religious Freedom Act would include all requests for accommodation of religious exercise rather than being confined to clothing, grooming and scheduling. A more comprehensive version was our goal for the better part of 20 years. Unfortunately, a series of Congresses and Presidents—

under every possible partisan combination—failed to enact a comprehensive act into law. This led WRFA supporters to embrace the more “targeted” version of the legislation.

While the comprehensive version of WRFA is the preference (and the ultimate goal), enactment of the targeted bill would be a tremendous victory for religious liberty and a key step forward since religious clothing, grooming and scheduling accommodations comprise the majority of employee requests.

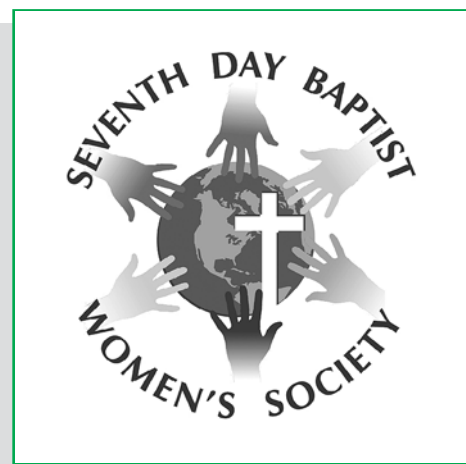
Other requests of religious accommodation would remain protected under the less stringent standards of the *Hardison* ruling until the Baptist Joint Committee and others eventually succeed in persuading Congress to extend the targeted WRFA’s protections to all requests for accommodation of religious exercise.

### Our priority remains

Throughout its 75 years, the Baptist Joint Committee’s paramount legislative priority has not changed: to support legislation that protects Americans’ right to the free exercise of religion but does not result in government promotion or advancement of religion.

WRFA is a textbook example of such an effort because it appropriately balances these interests. It does not elevate one person’s religion over all other concerns, while also guaranteeing that the observant Jew, Muslim or Seventh Day Baptist gets the respect and consideration he or she deserves when requesting religious accommodation.

Forcing employees to choose between piety and a paycheck is unacceptable, and it’s at odds with the values underlying the religion clauses of the First Amendment to the U.S. Constitution. No American should be placed in such a situation. **SR**



Women's Society page by Kristin Camenga  
[www.sdbwomen.org](http://www.sdbwomen.org)

## “And whatever you do...”

by Deirdre Camenga  
 Milton, Wisconsin

[Note from Kristin: I've asked women from around the Conference to share about how they minister and serve God through their daily occupations—whether that work is paid or unpaid, out of the home or at home. I pray that their reflections will inspire you to explore how God can minister through you at all times!]

*“But He gives us more grace. That is why Scripture says: ‘God opposes the proud but gives grace to the humble.’ Submit yourselves, then to God. Resist the devil and he will flee from you. Come near to God and He will come near to you” (James 4:6-8)*

Those verses, in a nutshell, summarize my view of service.

I am fully aware of my own failings in this area. Unfortunately for me, service can become a measured quantity, an area where I try to keep up with the proverbial Joneses (those who serve on multiple committees or teams at church). Ministry can become merely a means by which I can feed my pride. “Look at all the committees I’m on. Aren’t I wonderful? I’m really serving the Lord!”

Only by receiving God’s grace am I able to obtain a proper attitude toward service.

Service is not so much “what I do,” but more “who I am.” First and foremost, am I truly His? Am I aware—

24/7—that “in Him I live and move and have my being”? (Acts 18:28). Do I submit myself to the One Who loves me even if I never serve on another committee?

Do I draw near to Him? Do I listen to and live in responsive obedience to the Grace-giver; the One Who has redeemed me?

If so, then service and ministry become as natural as breathing. When I live humbly before my Creator and perform those tasks He has placed before me, then everything I do becomes an act of service. “And whatever you do, whether in word or deed, do it all in the name of the Lord Jesus, giving thanks to God the Father through him” (Colossians 3:17).

So let’s get down and dirty. What’s the nitty-gritty of service?

At home—whether I’m cooking supper, packing lunches, doing laundry, cleaning, or helping Tacy with homework—I serve. Granted, I don’t always envision service when I’m scrubbing a toilet, but that’s what it is. I’m tending to the needs of my family.

Is getting up at 5:00 a.m. to go swim a mile in a cold pool on frigid January mornings serving God? Yes, because I am taking care of the body He has given me. How about making wise choices about what I eat? (Chocolate excluded, of course.) Can even that be an act of service? “And whatever you do...”

Is earning tuition money for Elizabeth’s college education serving God? Yes, because God has provided a means to fund the path to which He has called her. In my work as a

Lab Rat at a local hospital, I have quite a bit of patient contact. Do I serve even when I am drawing a patient’s blood? Yes, yes, and yes!

I’m amazed at how often God works through me to show compassion to patients who are often sick, frightened and discouraged. While I can’t pray out loud with them, I can and do pray for them. Is that service?

When I work diligently in the lab with integrity, and treat my co-workers with respect, is that service? When I pick up a night shift on Super Bowl Sunday (even though the Packers are playing) because no one else wants it, is that service? “And whatever you do...”

I am a homebody, but sometimes service involves going out after a long day at work to attend a meeting at church. Sometimes it involves lingering to pray with someone after church, rather than merely giving the standard “I’ll pray for you” response. Sometimes service means taking a meal to a family, sending a card, or providing snacks for fellowship time. “And whatever you do...”

Bottom line: I go back to the verses in James. “Humble... submit... draw near...” Service and ministry become natural byproducts of my relationship to God. **SR**

\* \* \* \* \*

*Deirdre Camenga is the wife of Eric, mom of teenage daughters Elizabeth and Tacy, and a member of the Milton (Wis.) SDB Church. She works part-time as a Medical Technologist at Edgerton Hospital and Health Services.*



## Constrained by Conscience

### *Alexander Campbell's Sabbath conviction*

This month's *Recorder* focuses on the conflicts between Sabbath convictions and our working lives. I suspect few topics strike such a personal nerve with our readers. Rare indeed is the SDB who hasn't had to make a hard decision about a job or activity because it fell on the Sabbath.

These conflicts are contemporary concerns for us. But they aren't just contemporary concerns; the Sabbath has been a call to conscience for hundreds of years. Our predecessors in these struggles can inspire us to persevere and to strive.

One poignant story in the History Society archive details the challenges of Alexander Campbell (1801-1888). Campbell was a prominent Seventh Day Baptist in the middle part of the 1800s, and tremendously influential in our evangelistic outreach on the American frontier. He was also instrumental in the creation of SDB educational institutions like Alfred (N.Y.) University.

But before he found his place among Seventh Day Baptists, Campbell was a Presbyterian with a conviction problem.

In a booklet he wrote years later, Alexander Campbell described the circumstances which surrounded his eventual arrival among SDBs. At age 22, he heard SDB missionary

Russell Wells speak and sing. It was the first time Campbell had heard about the Sabbath, and the experience led him on an exploration of Sunday and the Sabbath.

This exploration proved to be painful for Campbell, as he struggled against the weight of the Scriptures and his own desire to honor what he found there. He ultimately decided to respond to his convictions and keep the Sabbath. This decision, however, led him to difficulties in his working life. He wrote:

"Should I change my practices according to my convictions (as it then seemed to me I must) and sacrifice all my earthly interests, hopes and prospects? I was young and just beginning life. I was running a small store of dry goods and groceries, had six young men in my employ and not a Sabbath keeper in the neighborhood. What shall I—what can I—do?"

After a period of indecision about how to proceed, Campbell ultimately decided to close his store on the Sabbath. With the decision made, he fully expected his six employees to leave and find other work. Addressing them on the topic, Campbell recounts the conversation:

"I made it my first business to call them together... and talked the matter over with them, giving them a brief account of my experience and trials. As I should

do no more work myself on Sabbath, nor allow any work to be done for me... I supposed it would be their choice to leave me, and of course I could not object."

At this point, however, the conversation took an interesting turn:

"One of these young men by this time was all broken down and weeping said, 'I will not leave you. I will stand by you and keep the day with you.' Then another said the same until five of the number pledged themselves to stand by me and keep the Sabbath with me."

Campbell reports that all six of his coworkers knew he was struggling, but didn't know what about. Having shared his convictions, he gave his coworkers an opportunity to respond. As a result of this struggle with Sabbath convictions in the workplace, several people in the area began keeping Sabbath as well.

So often, we are afraid to share our convictions in the marketplace for fear of the results. It may be the case that God wants to use us where we are—not only to witness to the Sabbath, but to the entire Bible and the God revealed there in Christ. The challenge to us is to carefully consider how our Sabbath convictions can be used to magnify God in our workplaces, whether we meet with acceptance or persecution. **SR**



(Retired)  
**Pastor Profile**  
*Pastor Profile*



**Name:** Victor W. Skaggs

**Birthdate and place:**

October 5, 1918 Plainfield, New Jersey

**Family:**

Married Ardale Coon on June 25, 1939 in DeRuyter, NY (Ardale passed in 2001)

Children: Nina, Janice, Lynne, Patrick  
7 grandchildren, 10 great-grandchildren

**Education:**

Teaneck (NJ) High School  
BA at Salem (WV) College, 1940  
BD at Alfred (NY) School of Theology, 1943  
Work toward MA Religion degree, Alfred University, 1950-51

**Ministry experience (40+ years):**

Seventh Day Baptist Churches

Berea, WV (student summer pastor 1941)  
Piscataway, NJ (1943-1946)  
[also filled in at Plainfield and NY City]  
Little Genesee, NY (1949-1951)  
Verona, NY (1952-1957)  
Albion and Milton Junction, WI (1957-1962)  
Alfred Station, NY (1962-1964)  
North Loup, NE (1970-1980)  
Plainfield, NJ (1980-1983)

SDB Boards and Agencies

Corresponding Secretary, American Sabbath Tract Society (1946-1949)  
Taught SDB History at Alfred while in Little Genesee  
Dean, SDB Center on Ministry (1963-1970)

**Non-ministry experience:**

School bus driver; store clerk; farming on southern Jersey truck farms; painting houses (summers in Alfred area)

**Retirement locations:**

Wampsville, NY (1983-1989)  
Longmont, CO (1990-present)  
Pastor Vic was struck by lightning at Camp Paul Hummel in 1975, causing extended headaches and forcing his eventual retirement in 1983. He continues to teach Sabbath School at the Boulder church, and Bible studies in the complex where he lives.

**A recent project:**

Author of *Faith Proved Genuine—Faithfulness in Hard Times: A Bible Study on First Peter* for small groups. Published by the SDB Board of Christian Education, 2010. Available at the SDB E-store.

The Committee on Support and Retirement is publishing this profile to remind us of the dedicated service of those who are now retired. We are currently focusing on those who are on the “old retirement plan” supported by the Pastors’ Retirement Offering Project (PROP). This old plan has 11 recipients.

Pastor Vic is the eldest, and there are others right on his heels.

**2011 CONFERENCE  
Registration  
E-mails to: registrar  
@seventhdaybaptist.org**

**Hope College  
Holland, MI 49422  
(616) 395-7000  
July 31–Aug. 6, 2011**

**Registrar: Patti Wethington  
(231) 846-1757  
Other inquiries: Haywood Floyd  
(231) 629-5210**

•**Deadline to pre-register**

We are offering an early (**on-line**) registration discount.

Register **on-line** by **JUNE 30** and fees are... ADULT Full week: \$98 vs. \$112 (\$14 savings); CHILD Full week: \$49 vs. \$56 (\$7 savings); ADULT Per day: \$14 vs. \$16; CHILD Per day: \$7 vs. \$8.

**ON-LINE REGISTRATION ENDS JUNE 30** (you may pay now or at Hope College).

•**On Campus Registration:**

Look for the big red balloons at the Rotunda of the **Martha Miller** building on the S/E corner of Columbia Ave. and 10 Street. Hours are Sunday, July 31 from 1:00 pm-10:00 pm. Monday-Friday registration will be in the **Otte Room** next to the **Dining Hall**, 9 am to noon, 1 pm to 5 pm and after the evening service. **If you are coming just for Sabbath**, August 6, please pre-register.

**Parking:** Most parking is behind Martha Miller and other lots on the east side of Columbia Ave. (see [www.hope.edu](http://www.hope.edu))

•**About the Registration form:**

(1) Please list **all names** on the form as you want them to appear on your name tags, last name first. Ages must be listed for children under 18 and also include last grade completed.

There is **no charge** for children under 5. However, they **MUST** be registered to be covered by our insurance.

(2) & (3) **Full Week or Per Day Registration:** Everyone attending Conference must be registered and everyone 5 years old and over must pay the registration fee. This is moral and ethical. It covers our

host expenses, materials and facilities as well as insurance.

**Rooms:** Thanks to the location near Lake Michigan, air conditioning is not normally required (unless you remember last GC here!). One person may sleep on the floor in any room free of charge. **Bedding** is included and is *not changed* during the week.

There are **NO SINGLE dorm rooms** on campus. All prices are based on double occupancy.

**Lost key charge:** The college charges \$25 for a lost key.

**Cook Hall** (only dorm with a/c) has an elevator and baths shared by two rooms and is next to worship and general sessions. The Cook Hall kitchen will NOT be available.

**Phelps** rooms are only an elevator away from Dining and Nursery facilities and across the street from most committees (in Martha Miller).

PLEASE SPECIFY if you want **High Tolerance (Gilmore)** across the street from Phelps.

There are also **12 Family Apartments**, first come-first served, two bedrooms with kitchen and linens, but no cooking/eating utensils.

**All unmarried young people** under the age of 18, if not attending with a parent, **must have a sponsor** over 25 years of age in attendance at Conference. This sponsor must be listed on the Registration form; Young people will be assigned to a room on the same floor of the same dorm as their sponsor.

**Meals:** Meal tickets for the **entire week** include supper Sunday, July 31 through breakfast, August 7. No charge for children under 5.

**Partial week** plans are available. Individual or per day meals must be pre-purchased at the Registration of-

rice. **Please note:** Individual meals will **cost more** than full-week plan meals. The cafeteria is a “scramble” system so please try NOT to form lines. Just get what you want and go. **(4) & (5) Banquets:** Please register for the Youth and Women’s banquets as soon as you can. Banquet prices are discounted with meal tickets.

(6) **Off Campus Housing:**

Visit [Holland.org](http://Holland.org) for many B&B’s and hotels. If choosing off-campus housing, please provide location and phone number.

**RV Hook-ups** are not available on campus. For local sites, visit [Holland.org](http://Holland.org). (under “Stay”)

(7) **Transportation:**

Transportation to Hope will be provided from the airport in Grand Rapids, Gerald Ford International (GRR) or the Amtrak or Greyhound Stations in **Holland**.

**INTERNET** at Hope College is available in dorm rooms and throughout the campus via wall jacks. You will need to bring your own Ethernet cable. Hope’s Wi-Fi is for OFFICIAL USE only.

**NURSERY** is located in the basement of Phelps (the dining hall and dorm with elevator). It will be open between meals during the day and evenings during worship.

**ALL ATTENDEES** should read and sign the Expected Conduct Statement. Those registering on-line will mark a box indicating they have done so and agree to abide by it. **Young people under age 18 must make a copy of the completed Health Form (at BCE website) for their sponsors.**

# 2011 SDB Conference Registration — Hope College, Holland, Mich.

1. NAME: LAST	INIT. G	SEX/AGE/1st	SDB CHURCH (or Organization representing)	CITY/STATE if different from below
More names? Please use another sheet			Mark if your first Conference	
Address _____			Phone: (    ) _____	
Special Requests _____			E-mail: _____	
Name of Sponsor (All youth under 18) _____				

**Fees:** Adults (Age 12 and over); Children (Ages 5-11); [Children, 4 and under, FREE—please list all names above]

2. <u>Full Week Plan</u>	# persons	rate	amount	3- <u>Per Day Plan</u>	# persons	# days	rate	amount
• <b>Registration:</b> Adults/Youth Children ( <i>age 5-11</i> ) Children ( <i>4 and under</i> )	_____	X \$112.00 X \$56.00 FREE	= = =	• <b>Registration:</b> Adults Children ( <i>age 5-11</i> ) Children ( <i>4 and under</i> )	_____	X X _____	X \$16.00 X \$8.00 FREE	= = =
• <b>Room:</b> Per Person ( <i>Air-cond. Dorm</i> ) ( <i>one person on floor</i> )	_____	X \$245.00 FREE	= =	• <b>Room:</b> Per person ( <i>Air-cond.</i> ) [Day in: Su M T W Th F Sa] [Day out: M T W Th F Sa Su] ( <i>one person on floor</i> )	_____	X _____	X \$35.00 FREE	= =
• <b>Room:</b> Per Person ( <i>Non a/c Dorm</i> ) ( <i>one person on floor</i> )	_____	X \$175.00 FREE	= =	• <b>Room:</b> Per person ( <i>Non a/c</i> ) [Day in: Su M T W Th F Sa] [Day out: M T W Th F Sa Su] ( <i>one person on floor</i> )	_____	X _____	X \$25.00 FREE	= =
• <b>Parkview Apartments</b>	_____	X \$460.00	=	NO Apartments available on a per day basis				
• <b>Meals: (All)</b> Adults Children ( <i>age 5-11</i> )	_____	X \$162.60 X \$82.26	= =	• <b>Meals: (All)</b> Adults [Circle days: M T W Th F Sa] Children ( <i>age 5-11</i> ) [Circle days: M T W Th F Sa]	_____	X _____	X \$26.00 X \$13.00	= =
• <b>Meals: (Lunch &amp; Supper only)</b> Adults Children ( <i>age 5-11</i> )	_____	X \$116.40 X \$59.16	= =	• <b>Meals: (L &amp; Supper only)</b> [Circle days: M T W Th F Sa] Children ( <i>age 5-11</i> ) [Circle days: M T W Th F Sa]	_____	X _____	X \$19.00 X \$9.50	= =
<b>TOTAL</b>	_____	<b>2)</b>	_____	<b>TOTAL</b>	_____	<b>3)</b>	_____	_____

\*\* Register **ON-LINE** by June 30th and get a **DISCOUNT** on your Registration Fees!

- 4. Women's \_\_\_\_\_ x \$7.00 w/meal ticket \_\_\_\_\_ x \$17.00 w/out meal tick. **4)** \_\_\_\_\_
- 5. Youth \_\_\_\_\_ x \$5.00 w/meal ticket \_\_\_\_\_ x \$15.00 w/out meal tick. **5)** \_\_\_\_\_
- 6. If housing off-campus, Location: \_\_\_\_\_ Phone: \_\_\_\_\_
- 7. Transportation assistance is needed between \_\_\_\_\_ (city) and the Hope College campus.  
 Arrive: Air # \_\_\_\_\_ Bus # \_\_\_\_\_ Train # \_\_\_\_\_ date \_\_\_\_\_ time \_\_\_\_\_ (a.m.) \_\_\_\_\_ (p.m.) \_\_\_\_\_ (Carrier)  
 Depart: Air # \_\_\_\_\_ Bus # \_\_\_\_\_ Train # \_\_\_\_\_ date \_\_\_\_\_ time \_\_\_\_\_ (a.m.) \_\_\_\_\_ (p.m.) \_\_\_\_\_

**\*\*Send form to: Patti Wethington, 12260 190th Ave, Big Rapids MI 49307 Ph. (231) 846-1757 registrar@seventhdaybaptist.org\*\***

### Expected Conduct at General Conference

We desire to maintain our witness for Christ. Part of this witness is our ability to live as a community that recognizes the responsibility to think of and respond to the needs of others. One such responsibility is a demonstration of respect for those who need a good night's sleep. We also want to spare our people from social pressures that might encourage inappropriate activity.

1. Local rules of the school and facility are binding on all who attend Conference unless changed by the Host Committee or the General Council.
2. All socializing between males and females (except husband and wife) shall be limited to public areas, or personal rooms (except during quiet hours) in which the doors are completely open.
3. Quiet hours are from 12 midnight to 6 a.m. each night of Conference. During quiet hours no excessive noise will be permitted. No talking will be allowed in hallways, and no music (such as instrumental, vocal, or from a stereo) will be permitted except where

used with personal headphones. Quiet talking will be permitted in lounges, or in personal rooms with the doors closed (same gender only and spouses).

4. A Disciplinary Council shall be established before Conference convenes.
5. The Disciplinary Council shall meet at the call of the chairman to deal with infractions of these conduct guidelines. Discussion shall be confidential and shall include input from the person(s) involved.
- A first offense of the rules will result in a formal written notice of warning. In the case of a youth being in violation, copies of the warning shall be delivered to both the youth and sponsor.
- A second offense of the rules will require that a violator (and sponsor, if appropriate) meet with the Disciplinary Council to work out an agreement of what type of service or restitution would be an appropriate consequence for the violation. In the case

of youth offenders, the sponsor will also monitor the service of the youth.

- A third offense is punishable by a fine of \$50. In the case of a youth offender who is unable to pay, the youth's sponsor will be responsible for the fine.
- If the offense warrants, the violator will be sent home at their own expense (or the sponsor's expense in the case of a youth).

6. All unmarried young people under 18 years of age will need to have their own parents, or a sponsor over 25 years of age, attend the Conference. All young people will be assigned to rooms on the same floor of the same dorm as their sponsors.
7. Parents or sponsors assume full responsibility for the conduct and discipline of the young people whose sponsorship they accept. Such responsibility does not extend to direct supervision when youth are engaged in a scheduled Conference activity.

I/we, the undersigned, have read and do understand the "Expected Conduct at General Conference."  
 Signed \_\_\_\_\_ Date: \_\_\_\_\_

As the parent of \_\_\_\_\_, I further agree that my child is legally responsible to the undersigned sponsor, and that said sponsor may also make any necessary decisions regarding medical services.  
 Parent \_\_\_\_\_ Date: \_\_\_\_\_  
 Sponsor \_\_\_\_\_ Date: \_\_\_\_\_  
 Youth \_\_\_\_\_ Date: \_\_\_\_\_

**TOTALS**

**Regis., Housing, Meals** = \_\_\_\_\_

**Less amount prepaid** = \_\_\_\_\_

**Balance Due** = \_\_\_\_\_

Checks to: **"SDB Host Committee"**

*Remember your on-line discount bef. June 30!*



# 2011 YOUTH PRE-CON CAMP REGISTRATION

**Youth, ages 15 (or completed grade 9) – 18**

Cran-Hill Ranch, Rodney, Michigan  
cranhillranch.com/Contact/Directions.php  
4:00 p.m., July 27 – 1:00 p.m., July 31, 2011

*Please Bring*—Bible, notebook, flashlight, sleeping bag, personal items, one-piece bathing suit, towel, jacket.

**You may not use electronic devices (cell phones, radios, games, etc.) during Pre-Con.**

**Cost: \$130.00 on or before June 30, 2011  
\$150.00 after June 30, 2011**

(Register by deadline. Please pay at Camp.)  
Send Pre-Con registration and Medical Form  
[[download](#) from website or [write](#)] to:

**SDB Pre-Con, P.O. Box 115  
Alfred Station, NY 14803  
Fax: (866) 571-5879**

Name: \_\_\_\_\_ Address: \_\_\_\_\_

Parent/  
Guardian Phone: \_\_\_\_\_ Home Church: \_\_\_\_\_

Gender:  Male /  Female Age (at Pre-Con end): \_\_\_\_\_ • Please pay at Camp.

– **Make any transportation request directly to the Host Committee. Please abide by their rules.**

\*\*\***MEDICAL/HEALTH FORM must be downloaded from website (below) or write to address above.**\*\*\*

**For HEALTH FORM or more information see: <http://EducatingChristians.org/PreCon>**

*My medical form (REQUIRED) has been completed and my emergency treatment authorization has been signed by my parent or guardian. I will make certain that I am in good health before leaving for Pre-Con. I will not unnecessarily risk the welfare of others or myself. I agree to abide by the rules established by the camp and director.*

Signature: \_\_\_\_\_ Date: \_\_\_\_\_

Parent/Guardian Signature: \_\_\_\_\_ Date: \_\_\_\_\_

# YOUNG ADULT PRE-CON RETREAT REGISTRATION

**Young Adults, ages 18-29**

Hope College, Holland, Michigan  
www.hope.edu/pr/map.html  
4:00 p.m., July 27 – 1:00 p.m., July 31, 2011

**\* \* must be at least 18 to attend \* \***

*Please Bring*—Bible, notebook, personal items, bathing suit, and jacket. **Linens ARE provided.**

**Cost: \$190.00 on or before June 30, 2011  
\$210.00 after June 30, 2011**

(Register by deadline. Please pay at Retreat.)  
Send Pre-Con registration  
[but NOT Conference registration forms] to:

**SDB Pre-Con, P.O. Box 115,  
Alfred Station, NY 14803  
Fax: (866) 571-5879**

Name: \_\_\_\_\_ Address: \_\_\_\_\_

Contact Phone: \_\_\_\_\_ Home Church: \_\_\_\_\_

Gender:  Male  Female Age (at Pre-Con end): \_\_\_\_\_ • Please pay at Retreat.

I have a medical condition requiring special care. I will bring the appropriate medications and will inform the staff of possible special needs.

– **Make any transportation request directly to the Host Committee. Please abide by their rules.**

**For more information see: <http://EducatingChristians.org/PreCon>**

*I will make certain that I am in good health before leaving for Pre-Con. I will not unnecessarily risk the welfare of others or myself. I agree to abide by the rules established by the college and director. I give permission to the SDB General Conference USA and Canada, Ltd., and its agencies for photographs and audio/video recordings of me to be used for news, publicity, and promotional purposes.*

Signature: \_\_\_\_\_ Date: \_\_\_\_\_



# *the* BEACON

Produced by the Youth Committee of the Board of Christian Education  
For and by members of the SDB Youth Fellowship

May 2011

## Are you prepared?

by Emily Olson

For most people, May is just another nice spring month. Flowers are blooming, it's staying a nice 65 degrees outside (unless you're in New York, in which case it's still snowing...), and it's a relatively pleasant time of year.

For a high school senior, it's a whole different story. In the month of May, I am taking two AP exams, going on my senior trip, and attending my senior prom. I will also be preparing for one of the most important events in my life: High School Graduation.

For me, preparation means passing final exams, trying really hard to fight "extreme senioritis," making last-minute schedule arrangements for college, and trying to enjoy the last month of my senior year in the process. It's really difficult, and sure, I'll screw up a few times. But in the end, I'll be exactly where I need to be: up on that stage, getting my diploma.

Preparing for graduation reminds me that we as Christians need to be prepared. We need to not only prepare ourselves for questions that



non-Christians ask us, but also for Jesus' return.

In Matthew 24:36-44 (NIV), it says:

*"No one knows about that day or hour, not even the angels in heaven, nor the Son, but only the Father... Two men will be in the field; one will be taken and the other left. Two women will be grinding with a hand mill; one will be taken and the other*

*left. Therefore keep watch, because you do not know on what day your Lord will come. But understand this: If the owner of the house had known at what time of night the thief was coming, he would have kept watch and would not have let his house be broken into. So you also must be ready, because the Son of Man will come at an hour when you do not expect him."*

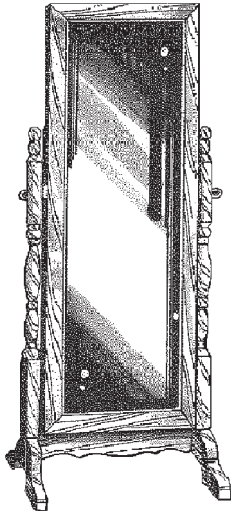
No one on earth knows when Jesus is coming back. Not even Jesus knows.

We can guess, but we'll never know for sure until it actually happens. That's why we need to prepare ourselves.

We need to clean up all the sin in our lives, get our act together, and start encouraging other people to prepare themselves, too.

Just like preparing to graduate, it's difficult. Everyone will trip up, and we'll all sin a few times. But we need to pick ourselves back up and take advantage of the gift God gave us: total, complete, and undeserved forgiveness.

This month, I challenge you to ask yourself if you're really prepared—and if not, try to get yourself to the point where you are. **SR**



# Reflections

by Leanne Lippincott-Wuerthele

*"Now we see but a poor reflection as in a mirror; then we shall see face to face."—1 Cor. 13:12*

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## Do not neglect your gift (Except maybe these two...)

Ephesians, 1 Corinthians, and Romans are among the books of the Bible where God mentions spiritual gifts. These lists include wisdom, healing, knowledge, faith, prophecy, evangelism, teaching, and preaching.

The Bible also mentions numerous God-given talents and skills in such areas as farming, building, learning, reading, music, designing, embroidery, sailing and writing. In 2 Chronicles, we even read of skilled machinists and master craftsmen.

Biblical writers emphasize that there are different kinds of gifts but all come from God. And all of us have at least one.

Having a gift—or gifts—is just the beginning, however. Our Creator exhorts us, "Do not neglect your gift."

When you buy a new car, do you let it just sit in the garage and rust away? Of course not. The best-case scenario is for you to not only drive that car, but to give others rides, or run errands for them. Gifts are meant to be "opened" and used for the glory of God.

I may not know for certain which God-given talents I have, but I'm acutely aware of the ones I *don't* have. For instance, I'm not gifted when it comes to numbers, a.k.a. math. In the olden days, we called it "arithmetic."

I've always loved words, but I've been afraid of numbers for as long

as I can remember, especially fractions. Thus I avoided math classes whenever possible. I even graduated from Milton (Wis.) Union High School without ever darkening the door of an algebra or trigonometry class. Isn't some form of math now a graduation requirement?

Although I had been thinking of becoming a secretary, I ended up attending Milton College as an English

“

***I'm acutely aware of the God-given talents I don't have.***

”

major. During my freshman year, I took a math self-teaching course, then an algebra course from Prof. Leland Skaggs, a well-known SDB.

I had absolutely no idea what I was doing, but I memorized the rules and ended up with a mid-semester grade of A+. Faltering a bit, I earned an "A" for my final grade.

Another talent I don't have is sewing.

While in grade school, I had to take a sewing class and made an apron and skirt. (I kept the apron to remind me why I don't sew.)

My deceased first husband, Denny Lippincott, loved to tease me. One

day, I sewed a wayward button onto his black topcoat. After that, whenever we had guests, Denny would remove that topcoat from our closet and—with the flourish of a P.T. Barnum—hold it up for all to see. Then, with great drama, he pointed out that the button on his coat had been sewn on backwards.

Holy Toledo! I had no idea buttons even *had* a "wrong" or "right" side!

Denny exhibited that wrong-sided button for years. Eventually, I took a certain pride in it. "Anyone" can sew on a button correctly, but it takes real creativity and genius to attach buttons in new and unique ways.

Now that I'm remarried, I avoid any further embarrassment by simply refusing to do any sewing for my husband. (Duct tape is a glorious invention.)

By the way, I now have a "Three-pin Rule" when it comes to sewing on buttons for myself. When the number of safety pins needed to hold my blouses shut reaches the sum of three, I grab a needle and thread and attach at least one of the missing buttons. And, just to be stubborn, I purposely sew it on "wrong side out." **SR**

*Thank You, Heavenly Father, for the gifts You have given me. I pray that I may always glorify You through them. Thank You, also, for the insight to recognize my shortcomings and to accept them with grace. You are indeed the Giver of all Good Things.*



Holland, Michigan July 31–Aug. 6, 2011



**The President's Page**

by Stephen Rogers

## Living the Fruit of the Spirit of Gentleness

Gentleness is one of the rarest of all the distinctively Christian graces.

In thinking about this, I tried to analyze just what this fruit of gentleness really is, and who were some people that I have known who possessed this fruit.

I didn't picture these persons as forceful individuals—those who already have all the answers and are willing to tell you what they are. In my mind I viewed them as quiet, introspective, meditative, passive and non-confrontational. At least those were the character traits that seemed to describe them the best.

The Bible has several words that serve as synonyms for gentleness. They include lowliness, meekness, patience, longsuffering, humility and forbearance. All of these words are used to describe people who are so strong and secure in themselves that they do not need to prove their strength.

Those who are secure in their own personhood and in their own relationship with God have a faith and assurance that allows them to handle all situations with a quiet confidence

and gentleness. They do not feel threatened or intimidated. They are not defensive or insecure in their beliefs.

To be gentle is to permit your whole self—the body, mind and spirit—to be subject to the will of God. One can easily observe how the elements of spiritual living are often out of step with many of the world's philosophies around us today. This includes not only the social attitudes that we meet every day but the recreational diversions and business standards of the day.

When we consider some of the historical figures that we associate most with humility, we might call to mind Moses, Jesus, Abraham Lincoln, Albert Schweitzer, Gandhi, Albert Einstein, or Mother Teresa. And yet we would not say that any of them were timid.

Gentleness is not a “putting down” of one's self with an affected false sense of humility. Rather, it is a tough, free, confident kind of characteristic. It is very desirable.

Meekness is above all our attitude toward God and not toward man. When our attitude toward God is

that of gentleness, then our attitude toward others will reflect the same kind of gentle spirit. It is not a wimpy kind of “wandering about” in relationships, but a solid force that causes us to stand and do the will of God in the face of every obstacle.

Our world has enough “important people” who are pushing and shoving and trying to climb over each other to get to the top. Christ, on the other hand, comes from the pages of the New Testament to be our eternal contemporary and urges us to find the secret to a complete life in him. His gentleness inspires us to imitate him.

Truly, gentleness is the *most powerful* of “weaknesses.” It is my hope that we will discover ways to Live in the Fruit of the Spirit of Gentleness each and every day of our lives. **SR**

### Conference 2011 Evening Speakers

- Sunday—  
**Steve Osborn**
- Monday—  
**Andy Samuels**
- Tuesday—  
**Dustin Mackintosh**
- Wednesday—  
**Wray Winborne**
- Thursday—  
**Gabe Bejjani**
- Friday—  
**Communion (Thorngates)**



by Executive Director  
Rob Appel

## Up, up, and ASHAWAY!

*(With information from Pastor Dave Stall.)*

Just a few years ago the First Hopkinton SDB Church in Ashaway, Rhode Island had some decisions to make: “Grow,” or “Go on as long as they could.” They decided that the “grow” option was much nicer sounding.

The call to Pastor C. Justin Camenga went out, and he and his wife Sue began a four-year preparation phase.

During this time the identity and makeup of the church changed drastically. Some long-time members were lost due to natural causes. Some new faces and people who had been away started attending again. Folks from nearby SDB churches that were down in attendance began to worship at Ashaway instead of holding their own services.

Overall church attendance went from the 20s to 30s, and finally into the 40s. In addition to the change of faces, it seems that God changed some hearts. Pastor Justin did a great job of helping the congregation adjust and prepare for what was next for this “new” group.

Last year the Dave Stall family was called to the full-time pastorate at the church. They accepted the call and arrived on July 1, 2010.

Pastor Stall sensed when he arrived that people in the church knew

they were at a crossroads, and they were willing to take a “leap of faith” and grow, rather than close the doors. Dave noted, “There was a new optimism and excitement, mixed with some uncertainty and concern.” However the commitment to reaching out to the community was in the forefront.

In September, they started Sabbath eve worship services. They meet every Friday night at 7:00 for an informal time of more contemporary worship. They share testimonies, pray together, and have a short devotional time. Some “newcomers” who have started coming on Friday nights have also become involved with Sabbath morning worship and other activities, and are “growing into” the church family.

New people are coming to the Sabbath morning services as well. Attendance has been in the mid-50s recently. The worship services are traditional but lively and meaningful. Participation of the members is wonderful. They read, pray, usher, give children’s messages, share music, etc.

The church has recently licensed a preacher, Robert Roache, who does a wonderful job with leading worship and preaching when needed. Elder Kirk Looper and church president Martin Sean Powers also help with worship leading.


Sabbath School attendance has gone up by about 50% since July,

adding more classes for both children and adults. Since many of the newer people are young adults and young families, the church is planning a 12-week study on marriage, and another one on parenting.

The Ashaway church is quickly developing a “reputation” as a church that loves and helps. They have a vision to become a “lighthouse” again in Ashaway, even after 300 years in the community. The goal is to point people toward the saving grace of Jesus by preaching, teaching and worshipping God.

Members know that they must first be a people who love and demonstrate the grace and love of Christ. With that in mind, they started a local relief fund last fall to offer help to their neighbors with food, shelter, heat and other basic needs. They are also trying to make their Parish House (fellowship hall) and facilities more accessible to the community.

This summer they have a big “Family Day” planned as a major outreach event. This “carnival on the lawn” will conclude with a Stained Glass musical concert in the evening. In addition, the event will serve as a kickoff for the VBS program for the following week that they are sponsoring with another church.

God is moving among His people in Ashaway! They expect to disciple believers and send out leaders to work in other parts of the state. 



## To save or not to save... Are you still waiting??

by Morgan Shepard

So by now you should have fully funded those retirement accounts, right?

Okay, maybe not—but what are you waiting for?

Here's something else to contemplate. Have you considered how your children are going to pay for college?

If we make a few assumptions, let's say that your 5-year-old wants to go to college in 13 years. Assuming an average cost for college (now at \$25,000 per year), four years to graduate, factor in some inflation and return on investment, and *voilà*: \$233,269 by the end of 2036! So how much do you need to start saving per month? \$730. [Source: [www.savingforcollege.com/college-savings-calculator](http://www.savingforcollege.com/college-savings-calculator)]

That's pretty daunting given the totals we should be trying to save for retirement.

What if we only want to cover half of the college costs since Junior is smart and will get some scholarships? Well, that's \$365 per month for a total of \$116,634.

While there are multiple ways to save for college (check with your financial advisor for what works best for you), one option is a "529 College Savings Plan." These are like 401k plans in that your contributions are invested in mutual funds.

Withdrawals used for qualifying higher education are not subject to federal taxes, and some states allow tax deductions on contributions. Extended family members can even donate to the plans.

Beginning in 2003, the Memorial Fund has assisted qualifying SDB pastors in establishing 529 Plans for their children. The Memorial Fund continues this program with an initial \$1,000 contribution, plus \$100 per year until age 18.

If you start a plan in your child's first year it could

be worth \$6,130 by age 18. If you add another \$100 per year it could be worth \$9,406. And if you want to take it one more step and add \$50 per month (just \$600 each year), your child's 529 could be worth \$25,786 in 18 years! It's not going to pay for all of college but it will get them started.

There are qualifications for the Memorial Fund's 529 Plan. The pastor must be:

- Ordained and Accredited
- Ordained, or
- an SDB licensed

pastor actively serving an SDB church, fellowship, or General Conference agency.

Please check with the Memorial Fund or Council on Ministry to see if you or your pastor qualifies. It's easy to get started. **SR**



### Saving for General Conference?

This month's SR contains the registration forms for the upcoming General Conference sessions in Holland, Mich. You may have noticed that costs have gone up.

We continue to see costs increasing for food, rooms and facilities. Every effort is being made to keep costs down and ensure an uplifting and meaningful fellowship time at Hope College. Hope to see you there!



# FOCUS on Missions

## New pastors join CFF staff

by Ron Elston

On January 22, I was blessed to be part of a special consecration/ installation service at the Christian Family Fellowship SDB Church in Decatur, Ga.

My good friend and fellow Pastor Alvin Bernard had invited me to come and represent the Missionary Society. I had worked with Pastor Bernard for a number of years and assisted with his church dedication. This was a special time with over 100 attending from across the country. It was a beautiful day in the Atlanta area and everyone seemed excited.

Services began with Pastor Bernard leading the adult Sabbath School class that focused on accepting God's call. Much time was given to prayer.

At 12:30, three candidates—Sherlock Brown, Desmond Hector and Tandy Hector—were baptized by the pastor. The baptisms were followed by exciting praise and worship. Special songs included "What a Mighty God We Serve," "How Great Is Our God," and everyone stood and sang, "I Give Myself Away."

A time of intercession and affirmation followed. Visitors and new members received a warm welcome and recognition. This part of the service closed with a presentation by the youth's praise and dance team.

Presentation of the new pastoral candidates featured a sermonette by each man. Bro. Gregory Grant preached first, followed by Garfield Malcolm. The charge to the candidates was given by Pastor Luis Lovelace. Director of Extension Ron Elston gave the prayer of dedication, followed by the proclamation by Jonell Callender. The new assistant pastors received their certificates and

the services closed with the benediction by Evangelist Clarence Richards.

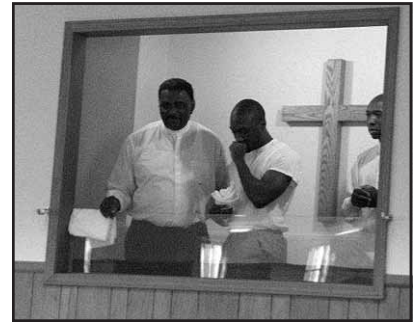
A wonderful fellowship meal was held in the annex, with a super variety of delicious food served by the youth. I came away from this powerful service blessed and encouraged.

I commend Pastor Bernard and the members of the Christian Family Fellowship for their work for the Kingdom and their representation of Seventh Day Baptists. The church was presented with a new projector for their education department. This item was purchased by the Missionary Society and I was happy to make the presentation. **SR**

“

*I came  
away from  
this powerful  
service blessed  
and encouraged.*

”



*Pastor Alvin Bernard (left) with one of the three baptismal candidates.*



*The new assistant pastors with their wives at the Christian Family Fellowship in Decatur, Ga.*



*The  
Christian  
Family  
Fellowship  
praise team.*

# How God extended my family

by Nancy Davis  
Shiloh, New Jersey

For years, my husband Allen and I would find the time to visit his brother each week. Steve was a patient in the South Jersey Extended Nursing Home for 12 years. I also tried to visit him every Thursday during my lunch hour.

Visiting a nursing home isn't the easiest thing to do. But this was Steve's home, so I told myself, *A visit every Thursday couldn't be that bad.*

Steve's family tried their best to keep him informed of all the family activities. We also remembered him during the holidays and for his birthday. Little did I know how the Lord was preparing me for the future.

## He is my neighbor

The years zoomed by and it was July 2010. Roger, our neighbor, also became a patient in the same facility. Roger's health required that he have assistance that his wife Margaret couldn't give him at home. So I had two people to visit on Thursdays.

As Steve's health declined, my visits to him increased and Roger's visits decreased. Steve passed away on July 29. My Thursday lunch hours were now devoted to my neighbor. I still had no idea how the Lord was equipping me for the days ahead.

## Home? Not yet

Roger was scheduled to return to his home in mid-August. Margaret and their daughter Ann were looking forward to having him back after his time of being away. Two days before he was to go home, Margaret was returning from a furniture store



Visiting family, then a neighbor, has turned into a big ministry. Nancy Davis (standing 3rd from rt) now calls on (seated l. to r.): John, Roger, and Ralph. Standing: Sherry, Leon, Ursula, Alejo, John, Nancy, Nathan and Frank.

where she had purchased a chair that Roger could use at the house. She was in a serious car accident and had to be airlifted to a hospital 50 miles away.

Things changed quickly that day for all of us. Roger needed to be told

“ **Little did I know how the Lord was preparing me for the future.** ”

of the accident, and Ann (a special needs adult) would need someone to care for her. On the day after the accident, Allen and I met with Roger, Roger's brother and sister-in-law from Maryland, and their niece from

New Hampshire. We gathered at the nursing home to make plans for the family's future.

Ann was placed in a home 20 miles away with a family that helps those with special needs. She is doing very well and continues to receive good care.

## Together again

We made several trips to the ICU so Roger could visit with Margaret. (And I thought the nursing home was a challenge.) Margaret improved slowly and I will continue to believe in miracles. She was transferred to the same nursing home that Roger is in on September 10. He is in a separate wing from Margaret because she requires more extensive nursing care.

Since they have no family close by, all the nurses kept me updated on their health issues. Of course, I was questioned by several of the nurses I met while Steve was a patient: “I

**cont. page 26**



## New members

### **First Hopkinton Ashaway, RI**

*David Stall, pastor*

Joined by letter

Gary Chester

Ruth Thorpe

Joined after testimony

John Dalton

Tim Lawton

Lucas Marsh

Trina Marsh

### **Huntsville, AL (Branch of Paint Rock)**

*Derrick Whitlow, pastor*

Joined after testimony

Frances Dillard

### **Riverside, CA**

*Gabe Bejjani, pastor*

Joined after testimony

Hal Tubb

Linda Tubb

## Rez Connection 2011

Mission trip leader Patty Petersen invites you to join them on the Pine Ridge Indian Reservation in South Dakota to serve one to two weeks beginning on June 19.

Patty says, "Our goal is to help the Rez Connection (an SDB ministry) reach out to Native Americans. We'll also help with gardening and farm work, and participate in evangelism training. Families are welcome, and individuals 18 and older.

"Trip fees are reduced this year. We will be housed in the church building next to Pastor Chet Marks' farm. There are also motels nearby in Martin, South Dakota."

Contact Patty at 720-320-3418 (ppetersen57@hotmail.com), or the Missionary Society at 401-596-4326 (sdbmissoc@verizon.net).

## Obituaries

**Schock.**—Floyd L. Schock, 75, of Edgerton, Wis., passed away on March 2, 2011 at the Skaalen Nursing and Rehabilitation Center in Stoughton, Wis.

He was born on August 14, 1935, son of Jacob and Julia (Reinhardt) Schock in Oshkosh, Wis. He was united in marriage to Adele Walters on July 20, 1958. He was a member of the Albion, Wis., SDB Church.

Floyd worked at Hwy Trailer, Nunn Bush Shoe, General Motors, and Friskies Pet Care until his retirement. He loved to work in his garden and yard. His special love was spending time with his family.

Floyd is survived by his loving wife of 52 years, Adele; one son, Tom Schock of Kenosha, Wis.; one daughter, Barbara Parent of Ankeny, Iowa; four grandchildren; and one brother, Jacob Schock Jr. of Edenton, N.C. He was preceded in death by a daughter, Pauline.

Funeral services were held on March 15 at the Ehlert Funeral Home, Edgerton, with Rev. Gordon Lawton officiating. A private family burial will be held.

**Weber.**—Evelyn Babcock Weber, 87, died in peace and in the security of her faith on March 11, 2011 at the Courtyard Manor Nursing Home in Lafayette, La., where she had resided for two years.

Evelyn was born in 1923 to Herman and Lenna (Bond) Babcock on a small farm near Nortonville, Kansas. She left the farm for plant work and at the war's end attended banking school in Chicago. She stayed in banking until her marriage to Ralph Weber in 1959. Their first home was in Wheaton, Ill.; then Arvada, Colo., then Asheville, N.C., for 35 years; and finally in Lafayette.

Evelyn and Ralph met the many needs of their own four children, while serving as foster parents to

over 70 children, two of whom remain as close children to this day.

She helped establish a Seventh Day Baptist church originating in their home, participating as a pianist and vocal soloist. She was a community volunteer and later ran the library of a Christian school. In her later years, Evelyn expanded her interest in glass collectibles into a successful multi-line antique business. She loved family camping in the Rockies, taught cooking to her girls, and attended yearly reunions of her Babcock and Bond cousins.

Survivors include her husband of 51 years, Ralph Weber of Lafayette; two sons, Tony Weber of Carenco, La., and Dr. Steve Weber of Ft. Collins, Colo.; one foster son, Rev. Bill Jones of New York City, N.Y.; two daughters, Lenna Waters of Melbourne, Australia, and Chrystal Queen of Carenco; one foster daughter, Lynn Tanner of McKinney, Texas; numerous grandchildren; one brother, Paul Babcock of Shelton, Wash., and one sister, June Johnson of Nortonville, Kansas. Evelyn was preceded in death by four siblings.

Services were conducted by Rev. Bill Jones of the New York Gospel Mission, New York City, and Rev. Kevin Hall of the Victory Tabernacle Church in Lafayette. Graveside services will be at the Nortonville Cemetery with Pastor Steve Saunders officiating.

## Death Notices

**John Howard Crump**, 73, of Mission Hills, CA died on May 25, 2010.

**Marion (Maxson) Brannon**, 85, of Moravia, NY died on March 28, 2011.

...Cont. from page 24

didn't think we would be seeing you here again." Little did they know that I was wondering why I was still going there. *Lord, are you teaching me patience?*

### A special day

Roger and Margaret celebrated their 53<sup>rd</sup> wedding anniversary on November 2. The nursing home had a party for them with cake, ice cream and balloons.

I was able to locate their original wedding pictures and put them on

something started to happen. I got acquainted with several of Roger's friends in his wing. Now I go to the nursing home at least three times a week. My "friend list" is growing and I'm sure it will continue to blossom. There's Frank, Susannah, Sherry, Alejo, Ursula and Nathan.

I'm also blessed to have a co-worker go with me when I make some of my visits. Pat and I have taken goodie bags to our "extended family" in South Jersey Extended

### There to listen

Another special friend in the nursing home is Hezekiah. He and Steve shared a room so Hezekiah was with our family several times. He has now moved to another room but I'm always eager to make a turn down his hall to see how he's doing.

Hezekiah is beginning to share with me a lot about his early years and I've learned that I just need to sit and listen to his stories. He confided that he wasn't happy with his meals and would like to have some fried chicken and grapes. So—with his nurse's approval—I was able to bring him his special request. It made his day! I then realized that it's the little things we take for granted that make people happy.

During the last year, I've met a lot of new friends in the nursing home. As I look back, I know the Lord was preparing me for this adventure, beginning with my visits to Steve 12 years ago.

I need to learn how to be patient and wait for the Lord to lead me. My prayer is that I will continue to be a blessing to my new friends. I know they continue to bless me. **SR**

Margaret and Roger celebrate their 53<sup>rd</sup> anniversary. Nancy's sister Kathleen is holding the cake.



display. Photos of the party were taken and placed in an album for the couple. Later, I heard Roger say to a nurse that they had never had any kind of party.

### The circle widens

When I visited Roger while Margaret was still in the hospital,

Nursing Home. Right now we're working on Easter baskets and have taken pictures to display on a bulletin board in their wing. Their nurse shared with me that several of the residents have no one come and spend any time with them. *Okay, Lord—I'm finally getting Your message...*

"The Sabbath in the Gospel"

This year's **Sabbath Renewal Day** is scheduled for **May 21**.

Packets of worship helps will be sent to each church.

*Celebrate the Sabbath and be renewed!*



Nancy's friend Pat was there for John's birthday.

# KEVIN'S

## ORNER

### Watching the scenery go by

Janet and I just returned from a great vacation in the southwest. The weather was wonderful, the accommodations were fine, and the best part: no hard-and-fast schedule.

The Lord blessed us with some warm days, gorgeous sunsets and amazing stargazing. We could eat our meals whenever and wherever we wanted, not stuck to anyone else's kitchen hours or need to attend evening meetings. It was great.

Our main goal was to add numbers 49 and 50 to Janet's list of U.S. states visited.

We had been to Arizona years before and seen the Grand Canyon, but she'd never had the chance to get to the states on either side: Nevada and New Mexico.

[This trip was quite different from the time we traveled to Alaska to get my "#50" a few years ago. In 2007 we had booked a cruise out of Vancouver, so needed to get to the port by a certain time before casting off. That meant flying there the day before and arranging taxi rides. We were always "at someone else's mercy" and timetable, and not nearly as independent as in our latest excursion.]

We booked our Arizona and Nevada hotel rooms ahead of time, so knew of each night's destination, with no minute-by-minute itinerary to follow during the day. We could actually relax and recuperate from a busy and snowy winter.

After flying into Las Vegas (achieving Jan's 49<sup>th</sup>) we drove into Arizona right away. We spent a couple of days at the Canyon, went south to Flagstaff/Sedona, then zipped over to New Mexico. Ta-da: Number 50!! Another night in Flagstaff and it was time to head back to Vegas.

Again, with no tight schedule or deadline to beat, we could take a leisurely pace to cover the 250 miles. Stopping in Kingman for lunch, we fueled up the car, picked up some things at a store and jumped back on the interstate. I set the cruise control and found a good station on my satellite radio.

Since we drove out of Vegas the first night in the dark (our flight from Milwaukee was delayed), it was good to see the terrain we had missed. Nothing looked the same. And we certainly weren't in Wisconsin any more.

Janet noticed some interesting cactus plants with bright red flowers poking out the ends. We kept watching for those, pointing out new landscapes around every big curve while enjoying each other's company and the music.

After driving awhile we felt like we were getting close. Then we spotted the big green highway sign approaching: "Welcome to California."

We both looked at the sign, we both read the words out loud, paused, looked at each other and both repeated, "CALIFORNIA???"

"Didn't you take 93??"

"No, I stayed on 40!! Where was 93??"

"Right after Kingman!!"

We both repeated, "CALIFORNIA???"

And then we both let out a frustrated laugh. We had driven 60 miles to the southwest into the Golden State, instead of going northwest into Nevada. No wonder nothing looked the same!

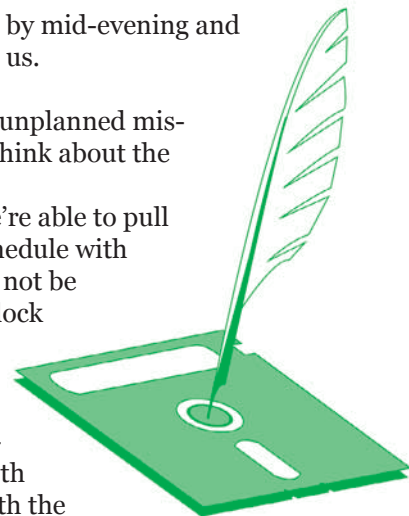
But we had been enjoying the scenery and sharing a good time together. We simply got off at the very first exit (thankfully there right away), turned around and headed back the way we came.

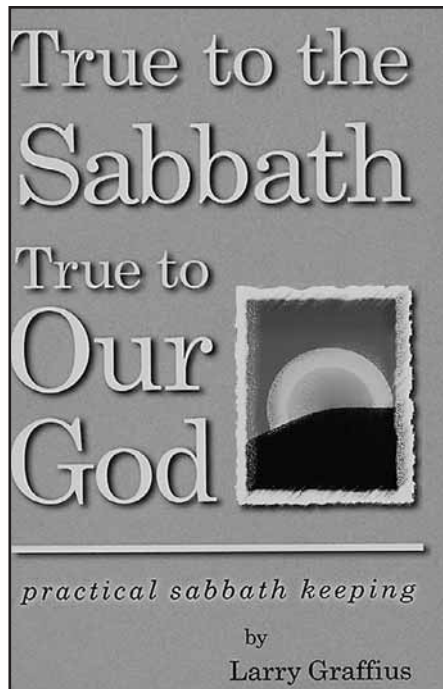
When we finally reached the Hoover Dam at the border of Arizona and Nevada, it was too late to go through the visitor's center or museum. But the sun was still shining as we walked across the dam, taking pictures and reading the plaques along the way. The massive new bridge that opened last fall was an engineering marvel.

We pulled into Vegas by mid-evening and no one had even missed us.

Looking back on our unplanned misadventure, it made me think about the Sabbath.

Each seventh day, we're able to pull away from our usual schedule with its time constraints and not be so concerned with the clock on the wall. I pray that this Sabbath is an opportunity for you to "get lost" in each other's company—either with a special someone or with the Most Special Someone. Or both!





Why is Sabbath keeping  
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for believers?

What does it mean to  
keep the Sabbath  
Holy?

How do we practice  
Sabbath keeping  
today?

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